

# Millennial Star



**Easter Morn at the Sepulchre**

*"He is risen; he is not here."*

(See pages 178, 181, and 183)

# COME FORTH, AWAKE!

*By Terrence Sylvester Glennamaddy*

Burst forth, ye blooms, 'tis Eastertide;  
Turn your face upward toward the sun.  
No longer in the earth abide,  
Behold, new life has just begun.  
The trumpet-sound of spring has blown,  
Arise, ye lilies of the field,  
Why longer sleep ye all alone,  
The dark, damp earth to be your shield?  
They placed Him in a rock-bound grave.

His body slept in quiet death;  
But while He rested in the cave  
The voice of God did give Him breath.  
"Come forth, ye Son of God, come forth!  
The seal is broke; the stone's away.  
No rock shall bind the Lord. Come forth  
Into the brightness of the day."

Come forth, oh sons of men, awake!  
The debt is paid; why linger now?  
The cross was raised just for your sake,  
And at its foot, my brother, bow.  
Awake, ye lilies of the field,  
He rose, the sleeping Son of God.  
For man, this day, has been revealed  
The resurrection from the sod!



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*"Our Saviour Jesus Christ . . . gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2: 13-14*

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## THIS WEEK'S COVER—

Featured on this, the Easter issue of the *Star*, is a painting by Arthur A. Dixon. It portrays the visit of Mary Magdalene, Mary the mother of James, and Salome to the sepulchre on the first Easter Morn. An angel informed them that Christ had risen.

St. Mark has recorded the event as follows: "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. . . . And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

## THE RESURRECTION—LITERAL, VALID

By ELDER J. PERCY GODDARD

*President of Liberty Stake*



ON Easter day we celebrate what is probably the most significant event in all human history. If any other event is more significant it is the voluntary death, the atoning sacrifice, of Jesus Christ which occurred two days prior to His resurrection from the grave.

Philosophers had speculated on the possibility of the future life; Jewish sects had contended over the likelihood of the resurrection of the body, but it remained for the Christ not alone to teach the doctrine of the resurrection, but as the first fruits thereof to demonstrate it as an accomplished fact.

The resurrection had been foretold by the prophets. As one example note these joyous words of Job spoken in the midst of his tribulations: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God." (Job 19: 25-26)

Christ Himself declared, "I am the resurrection and the life" (John 11: 25) and again He taught "The hour is coming, in the which all that are in their graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." (John 5: 28-29)

We read in the fourth and fifth chapters of the Acts how Peter and John were accused of preaching "through Jesus the resurrection from the dead."

Paul's teachings are replete with testimonies to the resurrection. His fifteenth chapter of his first epistle to the Corinthians is a scholarly argument for, and exposition of a faith in the resurrection. He says, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (v. 20-22)

The literalness of the resurrection of Christ's body is clearly shown by the fact that He invited Thomas to "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20: 27) And again we read of the resurrected Lord "And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." (Luke 24: 42-43)

In the light of the above and many similar scriptures it seems strange that many professed Christians should question the validity of the resurrection, and, yet, this appears to be a

growing tendency.

In 1929 there was published a little book entitled *The Beliefs of 700 Ministers*, written by George Herbert Betts of Northwestern University. On fifty-six important matters of belief the author secured answers from five hundred Christian ministers of the Gospel, and from two hundred theological students from five schools of three denominations. We quote but two of the questions. To the inquiry, "Do you believe that after Jesus was dead and buried he actually rose from the dead, leaving the tomb empty?" 84 per cent of the ministers answered affirmatively, 4 per cent expressed uncertainty, while 12 per cent avowed disbelief. Of the divinity students only 42 per cent answered affirmatively, 27 per cent expressed uncertainty, and 31 per cent disbelief.



**The Risen Christ and Mary**

*"I am the resurrection and the life."*

To the question, "Do you believe in the resurrection of the body?" 62 per cent of the ministers expressed belief, 5 per cent uncertainty, and 23 per cent disbelief; of the divinity students, only 18 per cent expressed belief, 13 per cent uncertainty and 69 per cent disbelief.

One feels to ask these many disbelievers this question of Paul's: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 8)

In the light of the abundant evidences in the scriptures setting forth the literal resurrection of the Christ with his mortal body immortalized, it is difficult to see how anyone professing faith in these scriptures can deny this miracle of the ages.

It is true that one can raise questions regarding a literal resurrection that no finite human being can answer, but in these days when by human knowledge and skill men are performing what to our fathers would have been incredible miracles, it should not be difficult for us to believe that the omniscient Creator of heaven and earth can keep His promises, and raise the dead from a state of mortality to a state of immortality.

The following is from an unnamed theologian quoted by Dr. Harry Emerson Fosdick:

An insect crawling up a column of the Parthenon, with difficulty and pain negotiating passage about a pore in the stone, is as well qualified to judge of the architecture of the Parthenon, as we of the infinitude of God's plans. Seeing as much as we have seen of sense and purpose in the structure of creation, we have seen all that our finite minds with small horizons could have hoped.

As a believer in the Church of Jesus Christ of Latter-day Saints I am grateful that we have been given a broader foundation for our faith in and understanding of the Biblical scriptures through the further light on Christian doctrine furnished in the Book of Mormon and in revelations given to our prophet founder, Joseph Smith. In the language of Peter, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (II Peter 1: 19)

Regarding the resurrection the following clear declaration is from the Book of Mormon:

Behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. . . . The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous.—Alma 11: 41-44

Numerous other very clear teachings on the resurrection are found in the Book of Mormon, but nothing contained in that wonderful volume of scripture is more interesting on this subject than the account of the visit and teachings of the Christ to the enlightened inhabitants of the Western continent immediately following His resurrection. He explained to the people of this land that His visit to them was in partial fulfillment of the following prediction spoken to his disciples in Jerusalem, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (John 10: 16).

**I**n addition to the testimony of the Book of Mormon, the Latter-day Saints have clear and unequivocal testimony of Joseph Smith and others that they saw the Christ and other resurrected beings who taught them Gospel truths and restored to them the powers and keys of the holy Priesthood. The following testimony of Joseph Smith and Sidney Rigdon is contained in Section 76 of the Doctrine and Covenants:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him; That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

From what has been written and cited it must be clear that fundamental in the belief of the Latter-day Saints is the doctrine of a literal resurrection of the dead, an actual reunion of departed spirits and the tabernacles with which they were clothed during mortal probation; such tabernacles having passed through a change by which the mortal becomes immortal. To Job's question: "If a man die, shall he live again?" we answer unhesitatingly and unequivocally in the affirmative.

From several scriptural passages already cited it has been plain that all men, good and evil shall be raised from the dead,

*(Continued on page 188)*

## SHALL A MAN LIVE AGAIN

*By Elder Nephi Jensen*

**T**HIS question is as old as the race of man, and as new as the radiant Easter day. Peasants, poets, prophets, and philosophers have thought about it and talked about it and written about it. The soul-yearning for certainty concerning what comes after death is one of the deepest cravings of the human heart.

Today there are a number of hope-giving voices that blend in a chorus of exalting assurance to those who yearn for certainty concerning the mystery of the unmeasured future.

Even from the cold voice of science comes a stirring word of hope. Science, with its penetrating knowledge of elemental things, has written across the face of nature in large ineffaceable letters the word, "indestructibility." You cannot even destroy a grain of sand. You can transmute it into gas, but you cannot annihilate it. You can crush it into infinite dust, but it still exists. You can distil it to a liquid, and yet it persists. If you cannot destroy a mere grain of sand, it is utterly unthinkable that life—the most vital and consequential thing in the universe—can be extinguished.



**The Angel Moroni Atop the Temple Spire**

*"It's just another piece of bronze . . ."*

the making. He is a personality of illimitable possibilities. Nothing could be farther from rational thinking than the idea that the organized, intelligent entity that thinks, feels, knows, and wills—the highest thing we know—was raised to its exalted state of majestic personality just to be blotted out in dismal death.

The bard of bards gives us a most exalting conception of the majesty of man when he puts into the mouth of Hamlet his lofty bit of apostrophe:

What a piece of work is a man! How noble in reason! How infinite in faculties! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

Was this noble being of "infinite faculties," "noble reason," the "apprehension of a god," and the "beauty of the world," lifted up to his exalted station just to be dashed to the oblivion of nonentity? As well might we conclude that the whole uni-

verse is destined to become extinct.

From the voice of poetic art comes a note of sweet assurance. Longfellow joins the chorus of innumerable singers who have glorified immortality with their dearest songs:

Life is real, life is earnest  
And the grave is not its goal;  
Dust thou art, to dust returnest  
Was not spoken of the soul.

From the musty tomes of history comes a voice of hope. Across the stretch of nineteen stirring centuries, comes the story of stories—the story of Christ's victory of death. During this long eventful sweep of time empires have risen and fallen, dynasties have flourished and been destroyed; and thrones have been set up and overthrown; but the fact of all facts—the fact of the resurrection of our Lord, has not been dimmed by the ravages of time; but has lived and stirred the hearts of untold millions of the human race as no other fact has ever moved the souls of the children of man. It was this impressive historical chapter that led Dr. Joseph Klassner, the Jewish author of *Jesus of Nazareth*, to say, "I cannot believe that the faith of hundreds of millions of human beings rests upon a lie. I do not believe that Jesus rose from the dead. But he must have appeared in vision to some of his disciples after his death." Even though Dr. Klassner doubts the story of the empty tomb, the persistence, the universality, and the tenacity of the Christian belief in Christ's resurrection compels this Jewish scholar to admit that the Saviour did appear, at least in vision, after his death.

From the voice of the universal heart of man comes a tender note, mingling faith with love. Even the sceptic cannot appease the heart's craving for immortality. Robert G. Ingersoll, the agnostic, in his oration at his brother's funeral cried: "Life is a narrow vale between the cold and barren peaks of two eternities. We try in vain to ascend the heights. We cry aloud and the only answer there comes is the wail of our echoing cry. From the voiceless lips of the unreplying dead there comes no word."

The echo of this wailing lamentation had scarcely faded away when the sceptical orator, true to the deeper feelings of his heart, sang:

"And yet in the night of death hope sees a star; and listening love hears the rustle of a wing."

Even in the agnostic's heart there was still a glimmer of the deathless hope that sees a "star" beyond the "barren peaks of eternity."

But it is not the voice of science or philosophy or art or history or even the deepest yearnings of the human heart that gives us the doubtless assurance that death does not end all. All these voices together do not evoke in the soul the comforting hope that is awakened by the actual voice of God.

One day a bookseller tried to sell me a book on immortality. He expatiated at some length on the convincingness of the arguments in the book. When he concluded, I remarked:

"All the arguments for immortality that have been developed by the brain of man in all the ages of the past do not impress

(Continued on page 189)



## WHY BE RESURRECTED ?

*By Ramona W. Cannon*

“I AM the resurrection and the life” “. . . even so in Christ shall all be made alive.”

There are people to-day who accept Jesus as a great teacher, yet reject many of His teachings—especially the idea of a literal resurrection. Of such we might ask, What is the use of a great teacher who does not teach truth, or who teaches truth one day and falsehood the next? Why believe the beatitudes, and cast away the resurrection?

“Because the idea of resurrection does not accord with reason,” would be the sceptics' answer.

True, we cannot prove the resurrection by science; but neither can we disprove it by science. And as regards reason, the idea of a literal resurrection of the body and its reunion with the intelligence formerly belonging to it, seems utterly reasonable to many of us.

Consider first the body. We cannot explain exactly how it can suffer corruption and the possible scattering of its elements to the four winds, and then after many years become the same body. But can we explain any better the daily, living miracle of our own identities? Why are you the same *you* as when you were born? You may be three or four times as long, and weigh fifteen or twenty times as much, and your body has

gone through constant chemical changes and processes of renewal since birth—yet it is, in a sense, the same body as when you were born, for it is *you*, a body with an identity of its own—different from all the billions of other bodies that ever existed. Is it beyond reason that the body should continue to pass through chemical changes—those of death and corruption, and a more mysterious renewal than that which occurs in our daily lives—and still, after many years, be the same body again? That incomprehensible power of identity may operate in the future as well as in the past, admittedly the chemical elements which compose the body are indestructible. Perhaps its identity is equally indestructible.

*(Continued on page 190)*



### EASTER

*By Mabel S. Harmer*

We knew gladness, O Lord, on  
the night of Thy birth  
That a King, long awaited, was come.  
There was song in the Heavens,  
rejoicing on earth,  
While the stars with a new glory shone.  
But this morning, each heart a  
greater joy knows.  
Bleak despair has been lifted from men.  
Earth that throbbed at Thy death is  
once more in repose,  
Thou art risen and liveth again!

THURSDAY, MARCH 25, 1937

EDITORIAL

**CHRIST HAS RISEN!**

In the spring time with the bursting forth of bud and leaf, when all nature seems to be awakening from a deep sleep and taking on new life comes also the sacred day **Commemorating Resurrection** when many in many lands and climes commemorate the resurrection of our Lord and Saviour Jesus Christ. Since the latter half of the first century this day has been thus sacredly observed.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

**The Stone Rolled Away** "And they found the stone rolled away from the sepulchre. "And they entered in, and found not the body of the Lord Jesus.

"And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

"And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee." (Luke 24: 1-6)

Thus Mary Magdalene and other devoted and faithful women at early dawn, set out for the sepulchre to render further loving service in embalming the body of Jesus. At the tomb Matthew tells us they found an Angel waiting and they were afraid.

"And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

**He is not Here** "Go quickly," said the Angel, "and tell his disciples that He is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you." (Matthew 28: 5-7)

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him.

"Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." (Matthew 28: 9-10)

It was to a woman, Mary Magdalene, that came the honour of being the first among mortals to behold a resurrected personage and that personage was Jesus the Son of God. (Mark 16: 9)

Thus was completed the earthly career of Jesus of Nazareth, thus was he raised from the dead, thus was inaugurated the great resurrection which affects all mankind so vitally. With the mere mention of the Saviour or His sacred mission souls are stirred with a desire to apply His teachings to this troubled

world.

While He was born in a manger and died on the Cross, yet Jesus was a character which it is beyond the power of human ingenuity to invent. He had "wisdom, power

**Has Wisdom Without Reflection** and perfection which no other person on earth ever possessed."

Jesus "touches life at all points, in morality, in art, in literature, in philosophy, in politics, in commerce and in religion.

Men of wealth, power and position find Him congenial; the prisoner, the poverty-stricken, the weary and the heavy laden lay their burdens at His feet. To the philosopher, He is a guide; for the way-faring man He is a support. To the painter seeking immortality for his canvas He gives a theme, and for

**Halo Around Workshop** the sons of toil His own history throws an everlasting halo around the workshop. Poetry, art and literature rise to their highest achievements

in His name, in His name music gives to the very utmost of its uplifting power, and in that same wonderful name architecture rears its loftiest and noblest structures. Millions of men have assailed Him, millions are indifferent to Him, still He will not down. Shut the door in His face, yet He stands there and gently knocks." (George R. Wendling)

Here in all His majesty and glory is the Prince of Peace. He in His perfection, in His example and teaching of unselfishness, charity, mercy, goodness and goodwill toward all men has been before the world nearly two thousand years and yet at this very hour, as never before in all history, all the nations everywhere are swiftly making preparations which may result in horrors exceeding, if such a thing is possible, the horrors of the World War.

Men are suspicious. Many have their hearts filled with the spirit of greed and hate. Souls seem to be stirred with the

**War Cries Heard Everywhere** spirit of the robber; the tyranny of the conqueror appears to be rampant in many places.

Many have lost their reason, they cannot or will not trust their fellow men. War cries may be heard at any moment which will put the whole world in another world-wide conflict whose consequences cannot be seen even by the wildest imagination.

The King of kings came. The Prince of Peace has risen. But the great masses of the people have not fully accepted Him as is evidenced in their lives. God, Himself, has said men "draw near me with their lips, but their hearts are far from me."

After experiencing the horrors of the World War, is it not possible for the world to believe in the mes-

**Peace! The Ballot Box and Arbitration Table** sage of the Prince of Peace! Can differences not be settled at the ballot box or at the arbitration table! Remember the divine words

"the Lord will give strength unto His people with peace." (Psalms 29: 11)

What a glorious world we would be living in to-day if on this sacred Easter Sunday all nations could combine to praise God and say as did the Angel and the multitude of the Heavenly host "Glory to God in the highest, and on earth peace!"

—RICHARD R. LYMAN

## MY MISSION BEGINS

*By President Wilford Woodruff*

*One of the most unusual groups ever assembled in the history of the Church was that known as "Zion's Camp." It was a body of members organized by the Prophet Joseph Smith which marched from Kirtland, Ohio, then headquarters of the Church, to Jackson County, Missouri, to aid members of the Church there who were suffering severe persecution at the hands of hostile mobs. Wilford Woodruff was a member of "Zion's Camp," and in this instalment tells of some of his experiences. After arriving in Missouri, President Woodruff then set out to preach the Gospel as a travelling elder and thus began a remarkable missionary career.*

### CHAPTER II

#### of LEAVES FROM MY JOURNAL

**I** ARRIVED at Kirtland on the 25th of April, 1834, and for the first time saw the Prophet Joseph Smith. He invited me to his house. I spent about a week with him, and became acquainted with him and his family, also with many of the Elders and Saints living in Kirtland.

On Sunday, the 27th of April, I attended a meeting in a schoolhouse in Kirtland, and for the first time heard Elders Sidney Rigdon, Orson Hyde, Orson Pratt and others speak and bear testimony to the work of God, and much of the Spirit of God was poured out upon the Saints. It was the 26th of April, 1834, that I was first introduced to Elders Brigham Young and Heber C. Kimball.

The first day of May, 1834, was appointed for the Camp of Zion to start from Kirtland to go up Missouri for the redemption of their brethren. Only a small portion of the Camp was ready. The Prophet told those who were ready, to go to New Portage and wait for the remainder.

We tarried at New Portage until the 6th, when we were joined by the Prophet and eighty-five more men. On the 7th, Brother Joseph organized the camp, which consisted of about one hundred and thirty men. On the following day we continued our journey. We pitched our tents at night and had prayers night and morning. The Prophet told us every day what we should do.

It was a great school for us to be led by a Prophet of God a thousand miles, through cities, towns, villages, and through the wilderness.

When persons stood by to count us they could not tell how many we numbered; some said five hundred, others one thousand. Many were astonished as we passed through their towns. One lady ran to her door, pushed her spectacles to the top of her head, raised her hands, and exclaimed: "What under heaven has broken loose?" She stood in that position the last I saw of her.

The Lord delivered Israel in the days of Moses by dividing the Red Sea, so they went over dry shod. When their enemies tried to do the same, the water closed upon them and they

were drowned. The Lord delivered Zion's Camp from their enemies on the 19th of June, 1834, by piling up the waters in Fishing River forty feet in one night, so our enemies could not cross. He also sent a great hail storm which broke them up and sent them seeking for shelter.

After Joseph, the Prophet, had led Zion's Camp to Missouri, and we had passed through all the trials of that journey, and had buried a number of our brethren, as recorded in history, the Prophet called the Camp together, and organized the Church in Zion, and gave much good counsel to all.

He advised all the young men, who had no families, to stay in Missouri and not return to Kirtland. Not having any family, I stopped with Lyman Wright, as did Milton Holmes and Heman Hyde. We spent the summer together, labouring hard, cutting wheat, quarrying rock, making brick, or anything else we could find to do.

In the autumn I had a desire to go and preach the Gospel. I knew the Gospel which the Lord had revealed to Joseph Smith

was true, and of such great value that I wanted to tell it to the people who had not heard it. It was so good and plain, it seemed to me I could make the people believe it.

I was but a Teacher, and it is not a Teacher's office to go abroad and preach. I dared not tell any of the authorities of that Church that I wanted



**Early day Kirtland**

*Here Wilford Woodruff first met the Prophet*

to preach lest they might think I was seeking for an office.

I went into the woods where no one could see me, and I prayed to the Lord to open my way so that I could go and preach the Gospel. While I was praying the Spirit of the Lord came upon me, and told me my prayer was heard and that my request should be granted. I felt very happy, and got up and walked out of the woods into the travelled road, and there I met a High Priest who had lived in the same house with me some six months.

He had not said a word to me about preaching the Gospel; but now, as soon as I met him, he said, "The Lord has revealed to me that it is your privilege to be ordained, and to go and preach the Gospel."

In a few days I was ordained a Priest and sent on a mission into Arkansas and Tennessee, in company with an Elder. The law of God to us in those days was to go without purse or scrip. Our journey lay through Jackson County, from which the Saints had just been driven, and it was dangerous for a "Mormon" to be found in that part of the State.

We put some Books of Mormon and some clothing into our valises, strapped them on our backs, and started on foot. We crossed the ferry into Jackson County, and went through it.

In some instances the Lord preserved us, as it were by miracle, from the mob. We dared not go to houses and get food, so we picked and ate raw corn, and slept on the ground, and did any way we could until we got out of the county.

We visited a place called Harmony Mission, on the Osage river, one of the most crooked rivers in the west. This mission was kept by a Presbyterian minister and his family.

We arrived there on Sunday night at sunset. We had walked all day with nothing to eat, and were very hungry and tired. Neither the minister nor his wife would give us anything to eat, nor let us stay over night, because we were Mormons, and the only chance we had was to go twelve miles farther down the river, to an Osage Indian trading-post, kept by a Frenchman named Jereu. And this wicked priest, who would not give us a piece of bread, lied to us about the road, and sent us across the swamp, and we wallowed knee deep in mud and water till ten o'clock at night trying to follow this crooked river. We then left the swamp, and put out into the prairie, to lie in the grass for the night.

When we came out of the swamp, we heard an Indian drumming on a tin pail and singing. It was very dark, but we travelled towards the noise, and when we drew near the Indian camp quite a number of large Indian dogs came out to meet us.

We were soon surrounded by Osage Indians, and kindly received by Mr. Jereu and his wife, who was an Indian. She gave us an excellent supper and a good bed, which we were thankful for after the fatigue of the day.

As I laid my head on my pillow, I felt to thank God, from the bottom of my heart, for exchange of the barbarous treatment of a civilised Presbyterian priest, for the humane, kind and generous treatment of the savage Osage Indians.

May God reward them both according to their deserts.

Next week: "The hardest day's work in my life."

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## THE RESURRECTION—LITERAL, VALID

*(Concluded from Page 180)*

but we are also clearly taught that all shall not be raised at the same time or to the same condition or state. John the apostle, tells us in the 20th Chapter of Revelation: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "But the rest of the dead lived not again until the thousand years were finished." In the same chapter John tells us he saw the dead being judged "according to their works."

It is our sincere desire and prayer that we may be found deserving through our faith and obedience to come forth in the resurrection of the righteous, and we desire to keep our bodies so pure and undefiled that we shall not be ashamed of the record they shall bear when we shall arise to be judged for the deeds done in the flesh.

In conclusion permit me to state the convictions of my own heart. My mother and father lived long lives of Christian faith and service which won for them the love of all who knew them, but they have now passed to the world of spirits.

It is my firm and unwavering conviction that if I am worthy I shall go where my parents are and shall receive their loving welcome, and that together in the resurrection of the just, we shall go forward and upward on the road of endless growth and progress in the kingdom of that God who is the Father of our immortal spirits. Such positive assurance inspires human life with hope and confidence, and becomes an incentive for courageous and victorious living in the presence of disappointments and trials and even through the shadows of death.

It was in this faith that Paul in exultation of soul exclaimed: "O death, where is thy sting? O grave where is thy victory."

### SHALL A MAN LIVE AGAIN?

*(Concluded from Page 182)*

me half so much as the simple song:

An angel from on high,  
The long, long silence broke;  
Descending from the sky,  
These gracious words he spoke:  
Lo, in Cumorah's lonely hill  
A sacred record is concealed;  
Lo, in Cumorah's lonely hill  
A sacred record is concealed."

Here is absolute proof of immortality. Here is the answer to the sceptic's last argument, "No one has come back to tell us about it."

The thrilling story back of this song, the story of the Angel Moroni, a resurrected being, delivering the Book of Mormon plates to the youthful Prophet Joseph Smith, tells us that someone has come back to tell us about the world in which there is no death. This is one of the heart-touching, hope-giving facts of the Gospel restoration.

The beauty of the meaning of this heart-awakening truth came home to me with poetic fervour one Easter day as I looked up in awe at the Angel Moroni on the east spire of the Salt Lake Temple. As I looked at the gilded statue, resplendent in the early morning sunlight, there was flashed onto my mind the uplifting thought that this angel form in bronze is, after all, the most beautiful and assuring symbol in all the world that "the lips of the dead are not voiceless" and that someone has come back from the world of eternal day, to tell us about its deathless glory and majesty.

It's just another piece of bronze  
Uplifted to the coming dawns;  
It's just another gilded form  
Veiled in the sifting light of morn;  
But that angel-crowned temple spire  
Evokes the mystic's stirring lyre.

It is a heaven-sent token  
That life's cycles are not broken;  
For his trumpet call speaks to me  
Of One back from the shoreless sea,  
To re-ignite Faith's glowing flame  
And give to Easter its olden fame.

## WHY BE RESURRECTED ?

(Concluded from Page 183)

Then there is that strange phenomenon—the mind. The most intelligent psychologists admit their helplessness to explain the mind. They constantly study and experiment and give us some interesting results. One of the principal of these results is the theory that we consciously use but a fraction of our great reservoir of mental power.

To illustrate: psychologists have concluded that the memory is perfect although the power to recall may be exceedingly imperfect. Hudson, in *The Law of Psychic Phenomena*, tells about a maid in the house of a clergyman who had the habit of walking back and forth in a passage leading from the kitchen to the dining-room, reciting or reading aloud from his Greek New Testament. One day the maid became ill, was taken to the hospital, and there, while in an unconscious state, began uttering a strange jargon of sounds. The clergyman, coming into the room, discovered that she was reciting many of the Greek passages, from the Bible. Naturally, as she understood no Greek, she would have been unable to repeat a word of what she was saying, under ordinary conditions. The key to the enormous storehouse of memory has not been found—perhaps will not be found this side of the grave.

Twenty-five years ago psychologists gave little credence to mind-reading or telepathic influences. Now over a period of six years at Duke University experiments have been conducted which leave almost no room for doubt that many people have power to read other minds, or objects. One woman held a pack of 25 cards, and another woman, 25 miles away, tried to read them. The experiment was repeated many times with the cards freshly shuffled. She made an average of 10.1 correct out of 25.

What do mind reading, or clairvoyance, and perfect memory have to do with the resurrection? Perhaps they indicate that in this instance science is the hand-maid, rather than the opponent—as some people feel—of religion. They bear out the Latter-day Saint theories of the resurrection. "The glory of God is intelligence" is a belief of this religion. That we take into immortality the same degree of intelligence to which we have attained in this life, is another. And Brigham Young said that he expected to continue learning through this life and throughout the life to come, and that there he expected to learn a thousand times more in a thousandth part of the time required in mortality.

We are told by psychologists that our minds are like icebergs, seven-eighths of which lie below the surface of the sea. We have the conscious use of only a small part of our minds.

Does it seem unreasonable that the hidden powers and forces of our minds, which lie behind the threshold of our consciousness here, were created for us to carry with us, and to develop to their full and almost terrifying beauty in the long after-life of eternal progress? Everything in God's creation seems to have been made for a purpose. Is it not reasonable that immortal progress is the purpose for which this apparently limitless power of mind was created?



## NEWS OF THE CHURCH IN THE WORLD

**VISITOR** to Great Britain this summer for the Centennial observance will be Elder George D.



Pyper, superintendent of the Sunday Schools of the Church. Elder

Pyper is one of the four official delegates chosen to represent the Salt Lake City Rotary Club at the Rotary International convention to be held in Nice, France, June 6th—11th.

**Elder Pyper** *To visit Britain* Following the convention Elder Pyper will likely visit missions in other continental countries and be on hand for the British Mission Centennial, July 31st, August 1st—2nd.

**ELECTED** chairman of the Religious Conference Adviser's Council at the Los Angeles Junior College recently was Elder G. Homer Durham, who formerly laboured as a travelling missionary in Great Bri-

tain. The Adviser's Council is composed of clergymen and church educators of all denominations. Elder Durham was nominated for the position by the Reverend Mr. Herman W. Beinfuhr, director of the Methodist Wesley Club. At the present time, Elder Durham directs the activities of the Desert Clubs at seven colleges in Southern California. While labouring in the British Mission in 1933-35, he served part of that time as president of the Mission Y.M.M.I.A.

**VICTORIOUS** in an international basketball match played in Birmingham Friday, March 19th, were a team of Latter-day Saint missionaries, who defeated Hoyleake Y.M.C.A., national champions last year, by a score of 28-21. The final fifteen minutes of the match were broadcast over the London Regional programme of the British Broadcasting Corporation. It was the first time in history that a description of a basketball match has been heard over the B.B.C.

## OF CURRENT INTEREST

**HUNDREDS** of wedding rings have been sold this week in every town in England, in preparation for Easter weddings. But Easter figures this year will not reach the 1936 level because 1937 brides are waiting for Coronation Day. "When there is any great public event such as the Coronation there are always fewer Easter weddings," said an official at Tottenham Register Office. This year Tottenham expects only between seventy and eighty marriages on Easter Satur-

day and Monday. Last year it had seventy on Easter Saturday alone.

**LIQUOR** was listed in first place among all the factors which tend to turn young folks to delinquency, at a conference on juvenile protection held by the Illinois Congress of Parents and Teachers in Chicago recently. Though unemployment, poverty, broken homes, poor education, and many other conditions were discussed, liquor was designated as one of the most debasing.

## CENTENNIAL CONFERENCE

Plans for the Centennial conference, scheduled now for the August Bank holiday, July 31st, August 1st—2nd, are rapidly going forward under the direction of the Centennial committee. It has not as yet been definitely decided where to hold the conference, but the decision will likely be made before next week's *Star* goes to press. The Centennial Writing and Centennial Poetry contests, as announced in the *Star* for February 18th, will be continued, with the deadline date for entries moved back from April 15th to June 15th.

## FROM THE MISSION FIELD

### Doings in the Districts—

**BIRMINGHAM**—More than 60 members and friends attended the M.I.A. social sponsored by Sparkbrook Branch held Saturday, March 13th, under the direction of Sister Muriel V. Jones and Brother William St. John Yates. Miss Devlin rendered a vocal selection accompanied by Miss Price on the mandolin and Sister Doris Webb on the piano. Terry Webb, aged 3, gave two solos. Other participants on the programme were Sister Mary Blakemore and the Beehive Girls. Many cottage meetings have been held in Sparkbrook Branch during the past few weeks.

**IRISH**—The theme of Belfast Branch Relief Society Conference held in the Branch hall, 122 Upper North Street, Sunday, March 14th, was "Service." Speakers at the meeting conducted by Sister Lydia Ditty, were Sisters Jean B. Cussans, president, Lillian Ditty, Ruby Gillen, Dorothy Ferris, and Supervising Elder Joseph W. Darling.

**LEEDS**—More than 50 guests represented branches in Leeds District at the M Men and Gleaner Girls banquet, sponsored by the M.I.A. at 5, Westfield Road, Leeds, on Saturday, March 13th. District President Herbert Walker and Sister

Walker were guests of honour, and Brother Thomas I. Watkins was master of ceremonies. Sister Annie Wigglesworth, Brother Fred Laycock, the Beehive Girls, and Brother and Sister Edward K. Wigglesworth participated on the programme. Sisters Ivy Mence, Annie Wigglesworth, Neronica Hopwood, Bertha M. Farrell, Florence Butterfield, and Brother Fred Laycock prepared the decorations and menu.

**MANCHESTER**—Elder Woodrow D. Marriott addressed the Greenbank Wesleyan Methodist "Men's Class" on March 14th. His subject was "The Aborigines of America and The Book of Mormon."

**SHEFFIELD**—Sheffield District M Men and Gleaner Girls held their annual District banquet in Sheffield Branch Chapel Saturday, March 13th. Dinner was served and toasts were given by Brothers John Snow, John Ianson-Holton, Sisters Winifred Bailey, Florence Malmberg, Elder Glen L. Allen, and District President George H. Bailey. Masters of ceremonies were Sister Rita Hardy and Brother Alfred Leabury. Nearly 100 people attended the function, which was planned by Brother John Ianson-Holton and Sister Lillian Clark, District M.I.A. supervisors.

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## LIVERPOOL DISTRICT CONFERENCE

President Joseph J. Cannon was principal speaker at Liverpool District conference held Sunday, March 21st, in Burnley Branch Chapel, with District President John R. Moore conducting the evening session. Other evening speakers included Supervising Elder Dale L. Barton and Elder Parley P. Giles. A vocal solo was sung by Sister Ethel Timms.

Brother Robert Pickles, first counsellor in the District presidency,

conducted the afternoon session of the conference at which speakers were Presidents Cannon and Moore, Elder Keith M. McMurrin, and Brother Willie Duckworth, second counsellor, who also conducted the morning meeting. Elder John M. Brown, Brother Pickles and President Cannon spoke at the morning session.

Irish District conference will convene in Belfast, Sunday, March 28th, to be followed by Scottish District conference on April 4th.

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